

THE GRAND EXECUTOR

All that we know of the Eternal Godhead—the “Majesty on High”—we know through the Son in Christ, the Living Word (Logos). The Eternal Son of God was incarnate in Jesus, who is before us here in the “sacrifice for sin.”

All that has transpired of the will of God on the earth, has been executed through Christ, the Son—creation; redemption; restoration. He is the Arm of the Infinite, involved in the finite. Without such a mediator, it would be as impossible for interaction to take place between God and man as between man and insect. Christ was the Spirit—essence of the Deity, projected from the eternal, infinite realm, into the space-time realm. As such, He was the Creator of all things. *“By Him were all things created upon earth, things seen and things not seen, whether thrones, or lordships, or rulers, or authorities; all things were created through Him and for His sake!”* (Colossians 1:16).

Furthermore, Christ, who created all things, possessed the fullness of the Godhead. He also reconciled all things unto Himself, and sustains all things. *“And He Himself is before all things and all things stand together in Him. And He is the head of the body, the church; who is the beginning, the first-emerging from the dead, in order that He may become preeminent in all things. Because in Him, [God] pleased all fullness to dwell, and through Him to reconcile all things unto Himself, having made peace through the blood of His cross. Through Him, whether things upon earth or things in the heavens”* (Colossians 1:17-20). In His function as Redeemer, Christ the Logos, became clothed with flesh in the physical body of Jesus. He was born of an earthly mother, but conceived by the Holy Spirit. That is, the seed that was in Mary was of the very Spirit of God. There was never a moment when Jesus, though born of flesh, did not possess the Spirit of God. In the flesh, He lived on earth, was crucified, and rose again. When He rose from the dead, the body of Jesus, now glorified, became eternally the habitation of Christ. Thus, the appropriate title, Jesus Christ. It is in this role that He “sat down at the right hand of the Majesty on High!” Both Creator and Redeemer are joined as one, executing the purposes of the Godhead.

The expression—“right hand of God”—picks up an old Hebraism that refers not to location, but position of favor, or authority. “At the right hand of God,” means exercising authority as the representative of the Eternal Godhead, in carrying out His will in the universe. Jesus Christ, the Son, is thus the “Grand Executor.” When we arrive in our eternal abode with Christ, we will not see three Deities on three thrones—that would be the polytheism of which the Christian is often accused. Rather, we will see Jesus Christ, who is the embodiment of all the fullness of the Godhead. *“Because in Him [Christ], dwells all the fullness of the Godhead in bodily form!”* (Colossians 2:9). Jesus Christ is thus the personal, bodily presence of the entire Godhead. When we interact with Christ, we interact with the Eternal, Spiritual Deity. You may call Him whatever you wish—Father, Son, Spirit, God, Christ, Jesus, Friend, or Brother. He is all of these things in one personal Presence. As such, He is in us, with us, beside us, under us, over us. He is the perfect fulfillment of all human needs and destiny. We are forever one with Him, as He is one with the eternal Godhead. When Jesus prayed to the “Father” in John 17, He was addressing the eternal, spiritual Godhead as the Originator of all things, including Himself, the Son. And, as He was one with this

Eternal Spirit, so he prayed that His followers would also be one in the same sense, with the Source and Essence of all life.

In our identity with Christ, whom we receive within us, we are identified with the essence of all there is, for eternity. If we understand this, and appropriate it, it should help us to put in perspective the deepest trials and afflictions, pain and sorrow of earth. Jesus went through the same things when He was upon the earth. Life in the world—corrupted by sin—and ruled by Satan—must always be a life of conflict for those who are redeemed by Christ, and therefore possessors of His Spirit. It must always be an alien and hostile environment. John said, “*As He is, so are we in this world*” (1 John 4:17). Ultimately, in one way or another, the world will put to death our flesh. That’s what Jesus meant when He said, “Take up your cross and follow me.” Paul said the same thing—“I am crucified with Christ.” But, the death of the flesh means only the release of the Spirit to those who are in Christ. This is not only true of the grave, but also of our daily lives, in which we are constantly experiencing the frustration and humiliation of an eternal spirit imprisoned in a mortal body. That’s what Paul meant when he said, “I die daily.”

But, the great Light in the darkness, that illuminates our way, is the constant presence of Christ, the Grand Executor, who is committed to the fulfillment of God’s purposes for our lives, and the safe conduct of our spirits through this vale of shadows and tears.

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest that cannot be touched with a feeling of our infirmities [weaknesses]; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:14-16).

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